

From April to October the southeast trade wind, called by the natives *tua to ha*,¹³² prevails in the vicinity of these islands. The general direction is east-southeast, but it varies between east and south-southeast. . . . The wind sometimes gets to the west of north, when it is apt to turn into a gale. Gales are, however, of rare occurrence, generally occurring in December, if at all.

As a consequence of the fact that this precipitation is much heavier^[137] at the windward than at the leeward ends of the two large islands, Hiva Oa and Nuku Hiva, the flora is much more luxuriant at these ends, and a diminution of the luxuriance and a change in the nature of the flora due

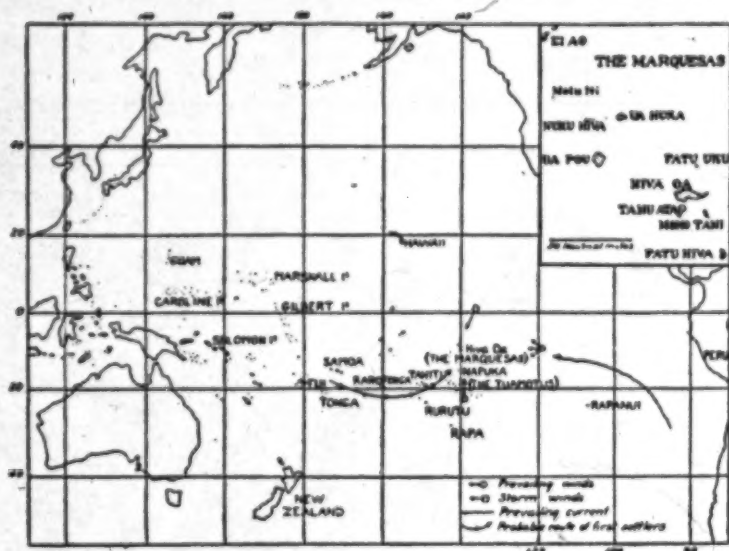


FIGURE 1.—Map showing location of the Marquesas.

to decreasing rainfall is seen from east to west. This tendency is to be observed in each of the inhabited islands, but there are individual differences in certain of these which should be noted. Fatu Hiva is known for its wetness. Its position makes it the first island to tap the southeast trade winds. Eastern Hiva Oa is wet, Western Hiva Oa, dry, and Ua Huka is also dry because its mountains are low. Nuku Hiva is wet on its eastern section while all the western plateau is practically desert. Ua Pou is the driest of all the islands, its rain being cut off by Hiva Oa, Tahu Ata, and Fatu Hiva. Dryness amounts to dessication in times of drought. There is no regular rainy season in the group, the rain coming most commonly from January to July, and intermittently. But the group is

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to the sides, by inserting a piece of small twine through numerous holes. The head resembles that of a galley, and to the stern a crooked piece of wood is fixed, through which runs the sheet of a triangular sail, made of matting. These narrow boats are well balanced by three long poles laid across, to the ends of which, on one side, is fastened a piece of wood.

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The island of Noocahiva produces all the necessities of life. It has excellent fresh water, and in such abundance, that it flows down in cascades from different elevations, greatly tending to beautify in many places the views of the coast. The climate is so salubrious that, by Roberts's account, many live here to the age of a hundred years. I saw myself the king's mother, who was about eighty, and did not yet think herself very old.

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Having had but little leisure for minute inquiries respecting the vegetable kingdom in this part of the globe, I shall content myself with describing the few articles only that came within my observation.

TREES.

Toomoomey, or Bread-fruit-tree. The branches of this tree spread out widely, and the leaves resemble those of the fig-tree, but are of a larger size, and of a deeper green. Its fruit is of an oblong figure, measuring lengthwise from five inches and a half to six inches and a half, and breadthwise from four to five inches; it is of a light-green colour, but turns black after two or three days keeping. This useful tree, I was told, bears fruit here three times in the year. The first and the best crop, called by the natives *mainooé*, ripens about our January. The second, which

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is the poorest, about the middle of June; and the third, about September. From the bark, a sort of thick brown cloth is made, which is sometimes dyed yellow.

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Toomoochee, or Cocoa-nut-tree: too well known in Europe, to require a description.

Maceca, or Plantains. There are many sorts of this tree here; the fruit of some of which is nine inches long, and seven and a half round.

Toomooishee. A kind of Chestnut-tree, that bears fruit in the months of May and November.

Timanoo. A firm strong tree, growing sometimes to nine feet in circumference. It is only used for building war-canoes, and is forbidden to be cut for any other purpose.

Toomoomyee. Of this tree the common canoes are made.

Kenai. A soft tree, used for small canoes, and other unimportant works: it takes root as easily as our willow.

Poodea. This is the largest tree on the island. Its trunk, I was told, measures in some instances thirty feet in circumference: the branches, which are only allowed to be cut for religious ceremonies, spread wide, and are well adapted to give shade to burying-grounds.

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Cogoo. This tree is used for fire-wood. It bears a black
I [l.e. of the Bread-fruit tree -- Analys⁵]

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Cogeo. This tree is used for firewood. It bears a black berry, which is mixed with a certain odoriferous root, and used for painting the skin yellow.

Tor. A tree of which all the implements of war are made, on account of its hardness.

[283] *Fow*. A tree of a middling size, from the bark of the branches of which threads for fishing-lines and nets are made.

[287] *Eooty*. From the bark of this tree, the best cloth is made. The manner of manufacturing it is similar to that which has been described by several navigators, as practised in the Sandwich Islands.

[393] *Eama*. The fruit of this tree answers the purpose of candles. It resembles small chestnuts, which, when peeled, stuck one upon another on a stick, and set on fire, burn in succession, and give an excellent light.

[287] *Hiaba*. A large tree, the bark of which is used for making short pieces of cloth, such as the islanders sometimes tie round the waist.

[301] *Foa*. This tree produces a very handsome fruit, pieces of which being strung together, are used, on festivals, as wreaths for the head, and ornaments for the neck.

ROOTS.

Tao. A sort of yam. Its leaves may answer the purpose of brocoli, which it resembles in taste.

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Carpt. This root is about three feet long. The greater part of it grows out of the ground. It takes twelve months to ripen, and is made into puddings, or prepared like yams. 1804. 137●
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Hof. A kind of wild potatoe, which has a bitter taste, and affords but little nourishment. It is only used by the islanders in times of famine. [731]

Titou. A root that grows wild in the fields, and resembles our turnip.

Togeogoo. A root of the size of a cocoa-nut without its husk: when boiled, it turns to a sort of pudding. [252]

There is only one species of salad herb on the island, that is calculated for the table. It is called *emahé*, and considerably resembles our field-mustard.

Knowing from experience how necessary the language of a country is to a person who travels in it, especially where no assistance can be obtained, except what some lucky chance may present, as, for instance, our interpreter Roberts; I endeavoured to collect as many words and sentences of the language of this island as possible, which I shall give in the Appendix, in the hope of their being useful to future navigators. 000

During our stay at Tayohaina, I could make no observations on shore: however, having taken a great many lunar distances the day before our arrival at the island of Noocahiva, we were enabled to lay down with great precision the island of Motané. 131

133 The habitable islands are of volcanic origin. At present there are no signs of volcanic activity and earthquakes are unknown, but on some islands old sea caves now several meters above high water level suggest that elevation still continues. The topography of all the large islands is similar, each having a high central mountain chain from which sharp ridges, often ending in sheer cliffs, extend to the sea. With a few exceptions, the valleys are short and narrow. There is no coastal shelf and many of the valleys are accessible only from the sea. Nuku Hiva and Hiva Oa, the largest islands of the group, have so-called plateaus at altitudes of from one to two thousand feet. These plateaus include some areas of comparatively level ground, but are for the most part eroded into innumerable small, steep side valleys, which render traverse difficult, even for a man on foot.

132 The climate of the Marquesas is without extremes of heat or cold, the mean annual temperature being between 75 and 80 degrees Fahrenheit. Hurricanes, the scourge of the Tuamotus, are rare, but lying north of the belt of seasonal rains, the islands are visited by destructive droughts which have been known to last three years. Even in favorable years the climate throughout most of the group is dry rather than humid. There is a progressive decrease in rainfall from south to north: Fatu Hiva, the southernmost island, is well watered but Ei Ao, the northernmost, is arid. The prevailing winds are easterly and the westerly sides of the most of the islands are semi-arid, with few running streams.

137 The marked differences in the vegetation on different islands and on different parts of the same island correspond to variations in rainfall. On Fatu Hiva a dense growth of vegetation mantles the almost vertical sides of the mountains and fills the valleys with thickets. East of the high mountain ridge on Hiva Oa the valleys are choked with thick bush and the higher slopes are covered with forests containing many tree ferns. West of the ridge the tree ferns disappear completely, giving place to stunted guava scrub and upland reed, and large areas are covered with matted fern scarcely a foot high. Wherever a depression serves to collect the moisture there are open groves of pandanus or fau (tree hibiscus) while the higher ridges are crowned with straggling clumps of casuarina. The slopes of the deeper valleys are covered with a growth of large trees beneath which is little or no undergrowth and only along the water courses, where the fau grows in tangled masses, is there any approach to jungle. Were it not for the occasional clumps of palms in the valleys the visitor might imagine himself in the hills behind San Francisco rather than on an island within ten degrees of the equator. Ei Ao, the northernmost island, has the least rain, and its bowl-like top is covered with short grass and scattered groves of trees so open that a man on horseback could pass anywhere with ease.

- 168 child in the group. On Tahuata, the island next to the one on which I was living, there were over two hundred deaths for every birth.

ENVIRONMENT AND ECONOMY

- 133 The Marquesas are a series of high islands, very rugged and
775 mountainous. At the Western end of Hiva Oa, a cliff, straight as the wall of a house, rises from the sea to a height of 2,000 feet. The natives believe this to be the place from which the spirits of the dead leap off to the bottom of the sea, whence they travel eastward to Hawaiki, the mythical land from which
[793] all Polynesians came. At the top of this cliff lived a single priest whose duty it was to watch this leap and presumably say farewell to the ghost as he passed on to the next world. The priest
[211] kept records of each death and birth by means of a long cord, tying a knot for each birth and untying a knot for each death, thus keeping a sort of informal census for the group.
- 133 The islands have no coastal shelf; the coast goes down with no barrier reef, making fishing difficult and dangerous. The interior of the islands is extremely rugged, consisting chiefly of sections of blown-up volcanic craters with peaks four to five thousand feet high. Many of the larger islands have never been traversed even today. The coast is made up of narrow valleys cut off from one another by ridges so high and steep that in many cases one can get from one valley to another only by sea.
- 137 There is considerable timber in the valleys and also on the slopes at the eastern ends of the islands. The uplands are covered by a growth of low ferns, across which one can see for many miles. There are a few ironwood trees, but most of the high country is open and waterless.
- 132 Since the islands are only ten degrees south of the equator,
731 the climate is warm, with little seasonal change. Being north of the trade winds and consequently devoid of seasonal rains, the islands are subjected from time to time to long and destructive droughts, which lead to serious crop failures and even to shortage of drinking water, as the streams go dry. This state

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These data, when taken with the modern evidence for nursing, late weaning and the complex of ethnomedical remedies surrounding nursing, indicate that modern Marquesan nursing is an aboriginal survival, rather than a recent European introduction, as one would have to conclude from Linton's statements.

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The extensive rites surrounding the birth of the first male heir in the past are no longer seen, nor is adoption surrounded by the ceremonialism which distinguished it in the past.

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Infancy and Childhood

There are no references, either in the historical documents or in ethnographic reports, to the use of the vaginal astringents so common /91/ on Nuku Hiva at present. There are, however, several references in an unpublished Ms on the native flora by Fr. Simeon Delmas, in the library of the Taiohae mission, that indicate a considerable complex of general astringents, including some of those mentioned above in the ethnomedical repertoire of the Marquesans. Several of the astringents could be used percutaneously; the use of others is not identified, but no mention is made in the missionary's notes of any internal use. Nevertheless, the degree of elaboration of this trait complex and the fact that all of the astringents are native plants (many of which are becoming extinct), coupled with the commonness of the practice and the secrecy that surrounds it, lead to the conclusion that it is in truth aboriginal. It is, of course, inextricably connected with the Marquesan emphasis on vaginal qualities as being the prime criteria for judging the sexual value of a woman.

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This focus of attention on the genitalia as being of prime importance in a woman's sexual role runs counter to Linton's statements concerning the emphasis on breast development which he believed he saw manifested by the Marquesans (1938, p. 195). It is granted that in assessing general over-all female beauty, importance is attached to a

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